

9.5

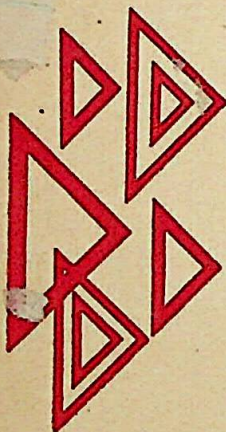
Digitized by Arya Samaj Foundation Chennai and eGangotri

RADICAL Variations



ic Sahitya Parishad Publication

96



RAJENDRA JIGYASU

RADICAL VARIATIONS



by

Prof. Rajendra Jigyasu. M. A.

Translated by

Narendra Bhooshan

&

Tarsemkumar Arya. M. A.

Publishers:-

Vaidic Sahitya Parishad

(literary wing of Aryan Youth League)

Maharshi Dayananda Bhavan

Chengannur-Kerala

(Rights reserved)

1 / M.

1.25

Author

RAJENDRA JIJYASU. M. A.

Translated by

NARENDRA BHOOSHAN

and

TARSEMKUMAR ARYA. M. A.

Subject

Philosophy

Forewords written by

SWAMI SATYAPRAKASH SARASWATHI

and

RAMACHANDRA JAVED. M. A.

Printed at

BODHINI PRESS

Chengannur

Copies

1 / M / 8 / 72.

Distributors:-

1. **Arya Yuvak Samaj**
Abohar
Punjab
2. **Southern Book Stall**
Tiruvalla, Kerala
and
Main Book Sellers of Kerala

Price

Re. 1 and Paise 25.

DEDICATION

I

dedicate

this work

to my beloved and venerable

Father

Shri. Mahashe Jiwanmal

who had firm reverence

to Eternal Vedas and to the

great mission of Maharshi Dayananda Saraswathi

at

his

sweet

vigorous and stimulating

memory,

with due obligations,

Rajendra Jigyasu.

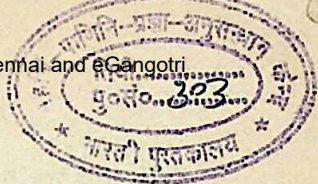
Latest but Ancient.



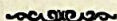
Professor Rajendra Jigyasu is a veteran author among the younger generation of Arya Samajists. 'Radical Variations' written by him is a unique work, which manifests the philosophical view point of Arya Samaj. There are many theistic 'isms' and innumerable people believing in meditation, supplication and communion with God; pleasure, sorrow, virtues, sins, heaven and hell are all well known terms introduced by ancient literature. Though the fountain head of the philosophical definitions given to these terms by Maharshi Dayananda Saraswathi is strictly ancient, they are latest also. In this era of intellectuals we can be progressive only by accepting these definitions. After reading this book you will understand well, the differences between the theories of Maharshi Dayananda and of others. You will also feel that his views are new, but it is a mere truth that these were the views of our ancient scholars and rishis.

Swami Satya Prakash Saraswathi,
(Formerly Dr. Satyaprakash D. Sc, F.N.I.)

Allahabad,
15-7-1972.



Foreword.



'Radical Variations' written by Prof: Rajendra Jigyasu, is in your hands. In this book the author is trying to illustrate the radical variations of vaidic religion from other religions. In the five chapters of this book the author deals with five important radical variations of vedic dharma each in a chapter. God, God's knowledge, Trinism, Sin and its yield and the Systematic distribution of rewards for action, are the subjects ably dealt with in these chapters respectively.

Although these subjects are mystic and most philosophical, by giving datas and proofs from vedic texts and from the works of vedic scholars the author gives a genuine form to the subject by his clear, intelligible and pleasing elucidation.

While heartily congratulating him for his fruitful attempt I request all of my aryan friends to co-operate in backing such priceless efforts.

Ramachandra Javed. M.A.

Vaidic Prakashan Mandir,
86 Jindan Road,
Jullunder Cantt.
10th June 1968

Introduction

While serving at Sholapur I wrote a series of articles entitled 'मौलिक भेद' or radical variations in the monthly magazine 'Paropakari' published at Ajmer. Parts from this series were included in my articles published in the weekly 'Arya Gazette', 'Vaidic Dharma' and Daily 'Veer Pratap'. In another article published in the 'Arya Bharathi' monthly (now Arsha Nadam) of Kerala under the title 'we believe', also contained matters concerning the subject. Many of my benefactors insisted on the publication of these articles in the form of a book.

Who will publish the book? This was my problem. Arya Samajist authors have to suffer themselves for their useful publications. After understanding the problem well, and remembering the last message of Pt. Lekhram, I am presenting this book to the thinking class: If this work is helpful even to a small extent in the propogation of vedic dharma I am satisfied.

My hearty thanks to Shri. Ramachandra Javed M. A. for his introduction and to those scholars who are quoted in this book. Kindly reject the drawbacks in the language and style, try to understand the qualities of vedic religion: I hope so. With reverence I am thanking Swami Satyaprakash Saraswathi for his opinion on this book.

D. A. V. College,
Abohar.

Rajendra Jigyasu



Memorabilia



"Srat te dadhami"

I rever thee. (Sama veda)

This book is being published in the sweet memory of my venerable father Mahashe Shri. Jiwanmal. He was not a scholar, a leader or an office bearer of any society or organisation. He was a village Arya Samajist. He took birth in the pausha month of Vikrama era 1934 (A. D. 1877) at Syalkote in the Malomahe district in West Punjab. His father Sri. Dhaniram expired while he was only forty days old. He was brought up by his mother Smt. Jwali Devi. He studied Urdu and Parsi up to the fifth standard, but could not fulfill his desire for higher studies.

During the heydays of his youth, he honoured himself by joining the Vedic Dharma. It was a matter of boldness to join vedic dharma in those days. Own and other people used to oppose, but he became the first Arya Samajist of his village. All Hindus of the village joined Arya Samaj. All villagers laboured hand in hand to construct a big building for the Samaj. I have never seen such a big Arya Samaj mandir in any of the towns in north or south India. In the history of Arya Pratinidhi Sabha, Panjab there is a mention about this Samaj.

Though my father was not much educated he increased his knowledge by self study. He studied himself systematically, the books written by Maharshi Dayananda. Besides light of Truth, Introduction to the commentary of on Rgveda etc. and sanskar vidhi, books written by Swami Darsanananda, Swami

Vedananda, Mahatma Narain Swami, Pt. Lekhram, Bhai Paramananda, Swami Sarvadananda Saraswati, Lala Lajpatrai, Pandit Chamupathi, Acharya Ramadeva, Justice Pandit Ganga Prasad, Pandit Ganga Prasad Upadhyaya, Pandit Bhagwat datta, Swami Brahma Muni, Pandit Mansaram, Pandit Reghunandan Sharma etc were carefully studied by him. His mother belonged to a Sikh family. So he had sufficient knowledge of Sikhism also. He was a regular reader of periodicals like Arya Gazette, Arya Veer, Arya etc.

During the first world war, there was a spell of plague. He volunteered to serve the victims of plague and to cremate the dead. His will power was extraordinary. Once a rabid dog bit him. He took a silver rupee coin, heated it red-hot and placed on the wound and repeated this process several times until the flesh of the affected part burned away.

A tree was purchased from a tombyard of a peer for use of timber in the construction of the Arya Samaj mandir. My father was the first to make a cut on the tree with an axe. While the tree was taken to the village, his foot came under it and bruised. He suffered from pain for many days but never a word of pain he uttered, because he feared that superstitious villagers may exploit the chance to spread a false story that he was cursed by the peer and the bruise happened as a result.

He was very fond of bhajans like 'Jai-Jai Pita Paramanand data' 'Tum ho Prabhu chand mein hum chakora' and 'Teri Saran ki ot gahi'. At LekhramNagar Arya Samaj (Quadian) he used to hear these songs from Sri. Pandit Gangaram with great adoration. He was in contact with late Sri. Pandit Hiranandji a veteran missionary of the Samaj for a long time. Our village was a stronghold

of Syed Muslims. Arya Samaj helped him to be fearless about ghosts, evil spirits, tombs, peers, and black magic. He was also free from bad habits.

Veda Says, "Itchanti devah sunvantam na swapnaya Sprihyanti. Yenti Pramaadam atantrah. Almighty never loves careless and lazy. He wants only active". My father worked throughout his life and made work the charm of his life. In 1958 when the police tortured me inhumanly in connection with Gurudwara cigarette scandal, Sri. Meherchand, Postmaster of Lekhran Nagar was told by my father that "if I would not have worked, Jigyasu could not have escaped from the torture of police".

He died at Narwana (Haryana) on 23-12-1962. Maharshi Dayananda's holy vedic thoughts and conceptions were his gift to me. He forgot my weakness; and was happy and proud of my propensity in the mission of Maharshi. I believe that the light of Vedas given by him, stimulated me to acquire the wealth of knowledge. Otherwise I would have been reluctant to studies and addicted to evils. The noble thoughts of Maharshi were given to me *in gremio* by him is the cause of everything I have. His blessings are the resources of my life.

Rajendra Jigyasu.

Translator's note



In 1968 my elder brother Prof. Rajendra Jigyasu presented his book मौलिक भेद to me. After reading the work I came to the conclusion that principles of vedic dharma can be elucidated easily as Prof. Jigyasu did in this work, and the general conception, that it is a tedious job is wrong. In 1970 I began to publish a monthly entitled 'Arshanadam' and the first three chapters of this book were serialised in it. The second and a part of the third chapter were translated by my friend Sri. Tarsem Kumar Arya. M. A. of Gonianamandi.

Now, Vaidic Sahitya Parishad, literary wing of the Aryan Youth League is publishing this book. None except me is responsible for the flaws and mistakes taken place in this work, unnoticed.

Let me dedicate this work to late Sri. Lala Hansrajji of Beretta who was a dedicated follower of Maharshi Dayananda, on behalf of the publishers.

Aryan Youth League,
Maharshi Dayananda Bhavan,
Chengannur, Kerala.
15-7-1972

Narendra Bhooshan
Editor,
Arshanadam.

Radical Variations

Chapter 1

Radical Variations of Vedic religion from other religions was a subject of my thought for a pretty long time. My views are being presented to the enthusiasts.

Followers of religions blindly follow their beliefs. They do not entertain themselves in reasoning their beliefs. Reasoning is far beyond their activities, and that is not a necessity or matter of importance to them. Passions overcome thinking to the followers of those religions.

Image of God

What is the image of God? All theists worship God but none thinks over the image of God. As a result the very first step is slipped and therefore the human society suffered and lost a lot.

In Islam and Christianity God has been entrenched as the pervader of a particular place. Many Hindus are also of the same belief. By believing so they are giving much importance to worship and meditation. These believers suppose

that God is on the fourth or seventh Akasa; or in the ocean of milk or on the Mount Kailas. But from where can we attain Him? From 'nothingness, something' or from "beingness, nothingness" can not be derived from either. This is a well accepted doctrine. Therefore it is in vain for the religionist to derive something controversial in attaining God. When the God of any religion is not available here, from where can we get him? People do not allow the questioner to demand the answer.

Idol worshippers among Hindus say that they worship God. But actually they are worshipping the idol. How the idol worship can be called worship of God? Do not raise this doubt. The beginningless Divine Word, in its inimitable style carves out the idea of God as follows.

"Vyapta Purusha" (Atharva Veda 20-131-17) means God is all pervading. "Sa Othaprothascha vibhuh prajasu (Yajur veda-32-8) means God is every where there in His subjects.

It is possible to attain only the all pervading God. How can we get one who is nowhere? It has already been pointed out that orthodox and fanatic people are believing that ocean of milk; Mount Kailas; fourth and seventh heaven are the abodes of God. It is necessary for them to go over these places to attain God. Vedic religion preaches that God is not a resident.

GOD IS ALL PERVADING. Theists are compelled to accept this truth. If not, their worships and meditations will turn meaningless.

Vedas manifest all pervading and formless God. God cannot be corporeal. There are many creatures gigantic and tiny, all over the universe. Many creatures are too small to be noticed by our eyes. If God is with form how is it possible for Him to create such small creatures? Formless God only can create tiny and gigantic creatures, scrupulously. He is there in the womb of a She-Elephant and a butterfly as well.

God is not Dependent.

All religions believe that God is the creator of the universe and at the same time they make God dependent. His creation is not as per his will. It is on the mercy of His sons and messengers. A few others believe that God is everything and he can do what ever He likes. It is also said that he actuates the creation.

According to eternal vedas. God is "*Rita-sya Yoni*" or the fountain head of imperishable and changeless laws. Universe is tied with laws. God controls it. 'He does what ever he likes' is not a vedic doctrine. It is a flattery. Such an adulation cannot be a philosophical truth. What is the relation between adulation and truth? Enlightend men cannot accept such a flattery.

Vedas do not accept that God does everything or he is the actuator. It is impossible to break up the laws of God: He Himself do not break His own laws. The result of the attempts done by souls to break the constitutional laws of God is nothing but unhappiness. God from his efficacy directs the universe. He is not dependent. Yajurveda says that '*Viswasya Mishato vasi*'

"This world and its beings are under his control." There is no question of His depending on sons and messengers to run this universe. This is one of the fundamental principles of Vedic Dharma.

Religions except vedic do not accept the fact that the knowledge of God and His actions are inter-related. They believe in principles controversial to the laws of creation and in miracles. They do not believe that God revealed the knowledge in the beginning of creation or if any revealed then is useful. Are all these not caused by the non acceptance of the relation between His knowledge and action?

His creation and vision of His righteousness and revelation are not the authorities of His greatness as far as the followers of other religions are concerned. Any one who shows miracles by breaking His laws will be considered great and saintly. In Vedic Dharma the touch stone of greatness is not breaking the laws, but following it. Those who follow and propogate his laws and knowledge is great indeed.

Vedas lead us through the path of glory. Shruti says "*Suga Ritasya Pantha*" The path of righteousness is sincere and simple. Therefore '*Ritasya pantha anu*' follow the path of righteousness.

Let us ask the believers of miracles a question. Are the miracles against the law of creation or favourable to? The great vedic philosopher Sri. Gangaprasad Upadhyaya writes:-

"The occurrence of an unnatural phenomenon is a contradiction of terms. If it occurs, it is natural, if it is natural it must occur. Then is it antinatural? No, who can defy nature successfully?

According to Vedas God, His knowledge and action are eternal. Once a scholar commented "If the law is absent, it is difficult to ascertain the method of suppressing hunger, sometimes it can be suppressed by eating, tomorrow by singing and day after, by crying" *Achinnasya te deva soma suveerasya rayasposhasya daditara syama. Saa Prathama sanskritir viswavara sa Prathamam varuno mitro agni.* (Yajur Veda 7.14) O the treasure of all power and strength! Let us be those who are the blessed with the non-obstructed flow of thy might, bliss and prosperity. Thou art the Guide, Saviour from sins and the Light. Thou art the Friend of all. Let us follow the prosperous path of the everfirst culture, the culture of Vedas and make us strong enough to be the cause to flow this throughout the World.



Chapter 2

Knowledge Divine.

In the previous chapter I wrote that disbelief in the revelation of Knowledge Divine, in the dawn of creation and considering that knowledge is avoidable and useless at present are the result of not approving the relation between God's knowledge and his action.

God revealed the knowledge of Vedas - The Divine knowledge - in the cave - like hearts of four great sages. Veda Says; "Oh Lord of knowledge in the beginning of the creation, when name givers uttered their first speech, What ever was the most excellent and sinless in their cave - like mind was affectionately brought into light."¹.

Vedas Manifested, Not Descended.

All religions believe that God is there at a particular place. Therefore instead of believing the revelations or manifestation of His knowledge they believe in its descend.

1. Brihaspate Prathamam vacho agram yat priratha namadheyam dadhanah yadeshham sreshatam yadaripramasitprena tadeshham nihitam guhavih (Rigveda 10-71-1)

Descending means coming down. Bible and Quran compell the followers to believe that God resides there on the fourth or seventh heaven. It is natural for them to believe in "descending knowledge." They are also of the belief that prophets or angels carry the descending knowledge from God. Vedas preach that God is Omnipresent. He revealed the Vedas in the cave-like hearts of sages without depending on the help of any prophet.

Prophecy and Knowledge Divine.

Prophets and prophecies in the religions like Islam originated, from the disbelief of God's Omnipresence. Prophet carries the prophecy or divine message. Message must be brought from a place far away. He who is near need not send a message to instruct or advise. So, it is clear that the foundation of prophecy and prophet is the disbelief in his omnipresence. According to them God is nowhere in this universe. He is being kept aloof and away by such believers, and is lodged in a fort.

Law of constitution of the creation and Knowledge Divine.

Many are doubtful about the revelation of knowledge divine in the time of creation. Creation is the duty of God. Veda is His knowledge. As per the law of the constitution of the creation, knowledge divine must be revealed in the beginning of creation. In our law

necessity is the mother of invention. In the law of creation it is vice versa. Creation is the mother of necessity.

Man is the latter creation; for his inhabitation earth, water to drink, air to breathe, cereals, fruits, and vegetables to eat and milking quadruplets were His former creation. Is the newly born child has to cry for a long period and then only the breasts are being filled with milk? No. This never happens. Before the necessity arises the necessary will be created. This is God's Law. This law is fool-proof. According to this law sun was created before the eye. In the same way knowledge also was created before the intelligence. Deliberately indeed the knowledge was revealed when the creation commenced.

Knowledge first, action next in daily Life.

Believe it or not, we act according to our knowledge. This is a vedic doctrine. Think before you leap; think before you speak. This proverb proves that human society naturally believes in the vedic principle of knowledge first, action next. In the beginning of creation for the guidance and prosperity of mankind God revealed Knowledge Divine.

Those who acclaim the theory of evolution stick on to the point that the physical and intellectual evolution of man was a slow process. According to them mankind attained knowledge

commensurating its physical development ! How controversial this theory is ! We say that knowledge is necessary for development. Psychology welcomes the vedic theory. Every mental activity has three steps. Cognition, affection, and conation. This psychological principle is accepted by all thinkers. This is a corollary to the vedic principle, knowledge first and action next. Prior to conation or action, affection is a must and prior to affection cognition or knowledge, is a must. If it is so, with out knowledge how can man improve?

Religions believe that the universe is subject to change. In this changing universe knowledge divine must also be changed. Those who argue likewise, conveniently forget the fact that only the law of man changes, for the reason that soul possesses little knowledge. God knows everything. His law will not change. There is no change in the law of creation. Truth never dies. It is eternal.

Knowledge Divine never comes into the bondage of space and time. Veda is for all and for all times. There is a law in the grammer of English related to times. Sentences expounding unchangable truths are not subject to changes. Those sentences will always be in present tense. For example, 'two and two make four'. 'The earth rotates the sun'. 'Unity is strength'. 'Veda is the knowledge divine' etc. If anyone asks why the tense is not subject to change; the answer is that they are eternal truths.

Truth never changes. It is eternal and strange as well. Atharva Veda constituting the theory divinely says that "It is called eternal which originates as it was. Repetition of day and night is in the same form as it was orginated." Manifesting this philosophical truth, poet Byron wrote "It is strange but true; for truth is always strange, stranger than fiction."

Though the truth is old it is always true. It is accepted by every body. Vedic dharma is ancient and eternal too. It is true that it is the only solace of mankind. That which is not eternal is not true and it is not acceptable and beneficial. The solace of mankind is vested in foregoing false and accepting truth. Sri. Gokulchand Narang writes "The Vedas have stood like light houses of truth and wisdom through the stress and storms of ages and have commanded the well deserved allegiance and reverence of hosts of the wisest and holiest of men and women. All glory to those who without any desire or hope of material gain dedicated their whole lives to the study and preservation of every syllable of these monumental works in their prestine purity."

"If permanant selfhood is an illusion the notion of duty loses all its significance".

(Sri. Ramanujacharya)



Chapter 3.

Trinism

The theistic religions other than the vedic one are non-dualists. They believe in monoism. The vedic religion stands isolated from all such religions as it (vedic religion) envisages the eternality of three things ie: God, souls, and the matter. Though, Islam, and Christianity do not recognise monism of Acharya Shankara their belief regarding the creation of universe is a distorted form of monism. Basically they are also non-dualists. As it has been explained already other religions did not strive to understand what actually the characteristic of God is. They only relied upon the imagination. Their misapprehension can be ascribed to their ignorance of the true knowledge, about the character of God. The Atharvaveda stresses that God is one and certainly only one.* He is pure and unalloyed. Nothing is made out of him nor He is made out of anything. The religions other than vedic one, committed a blunder in this respect. They could not penetrate through this vedic philosophy. They took God, as everything and under this false notion they propounded that God created this universe out of nothing. The followers of neo-vedanta in India, be-

* Sa Esha eka ekavrideka Eva.

ing the non dualists, do not believe in the existence of souls and matter different from God. So do the Islam and Christianity. They also do not believe that matter is the material cause of the universe nor in the free and separate existence of soul.

This misapprehension resulted in converting many thinkers into atheists. Every curious person is confronted with the question "How did this universe come into existence.? The nonvedic religions simply reply that God created this world and to the question from what substance God made this creation comes the reply that 'either God created all this out of himself, or He with his potency has made this world out of nothing. The great revolutionary and the famous scholar Lala Hardyal. M. A. turned to atheism because of this misconceived doctrine. He remarked, "if God has created this universe, by whom God himself was created and when was he created?" Only the Vedas which preach the eternality of three identities i.e. God, soul and matter, gives a satisfactory reply to all these questions. It holds 'none of these things created the other'. Even the science endorses this vedic doctrine when it says "matter can neither be created nor it can be destroyed". and again the great scientist Newton gives the first law of motion in these words. "Every body continues its state of motion or of rest unless some external force is applied on it".

Now, the matter itself is immobile. It cannot move itself. It is acceptable to science and psychology both. On the otherhand scientists believe that none of the heavenly bodies the sun, the moon etc, nor the earth is stationary. They all are in motion. Even atom is mobile. What and who causes this mobilisation.? Newton expounds that unless some external force is applied no lifeless object can move. When the whole universe and the smallest particle, atom, too is in motion, who gives them motion from outside?. Human beings have no such power. It can only be from Almighty God. The Yajurveda also says that "Almighty God sets everything into motion But He Himself does not move. He is that farthest as well as the nearest. He pervades outside and inside this universe".* Even the atoms are mobile ever since this matter exists. The vedas and science postulate with one voice. That matter can neither be created nor it can be destroyed. It is eternal. Since the matter is eternal, the mobiliser of the matter also must be eternal. That is none else than God. If we study vedic philosophy carefully, no such question as "when, why and whom God was created?" does arise at all. When we say that we are created by God, we do not mean that we were created out of nothing. We believe that as a potter makes a pot or as a carpenter

* Tatejati tannaijati taddoore tadvantike
Tadantarasya sarvasya tadu sarvasya asya bahyatah.

makes a chair God created this universe, out of the eternal matter for the good of eternal souls.

What is birth? to this question Swami Dayananda replied "the joining together of the matter (in the form of a human body) and the soul is what we call life and their break-away from one another is termed as death".

If we confess that God has power to make something out of nothing, we will have to admit in the words of great scholar Pt. Gurudatta Vidyarthi:-

"Hence there are two kinds of nothing firstly the ordinary nothing form which nothing comes out. Secondly this peculiar nothing which gives rise to something. Now what so ever has many kinds is not nothing but something. Hence nothing which is of two kinds is not nothing but something."

The followers of the Indian philosophers like Shankar Acharya and others misguide the people when they say that the Vedas and the other scriptures endorse monoism. They are doing a great injustice to 'Truth'. Vedanta propounds *Janmadya-sya yatah*. He and only He who creates, sustains and destroys this universe, is worth meditating. Now the question arises that if the vedas and other scriptures believe in the existence of nothing but God, what is that which is created, sustained and destroyed by God.? The Aryan Rishis

take God as omniscient, omnipresent and omnipotent. Now if nothing except God exists, the use of the adjectives such as omniscient, omnipresent and omnipotent becomes meaningless. The great aryan scholar Pt. Ganga Prasad Upadhyaya had argued, "what do these words omniscience, omnipresence and omnipotence mean? Instead of all powerful, you should say nothing knower nothing pervader and possessor of no power. What did He know when there was nothing to know? Where was He present when there was no-where? What does the superlative most powerful means when there was none to compare with". (Philosophy of Dayananda. P. 81) Dr. Satya Prakash, while thinking over the topic has put forward a very interesting argument. He writes, 'if there is nothing to change, mould or transform, the agency which does so loses the very significance as the changer, moulder or transformer' (A critical study of Philosophy of Dayanand. Page. 261)

These days some people are suffering from a fashion of monoism. They think that merely by expressing their faith in monoism or talking about it, they can and will share the name and fame that is earned by the philosophers. They hold the opinion that this will ultimately help them to secure a respectable place in the sphere

of philosophers. Persons with this type of thinking are asked to answer, "if by reduction to unity, one can be a better philosopher, perhaps the still better would be, who reduces every thing to an absolute zero. If the object of knowledge is non-existent why not believe in the non-existence of the subject also". (A critical study of philosophy of Dayanand, by Dr. Satya Prakash. P. 264-65)

The Indian non-dualists argue that God, alone, is the truth, this world is flasehood (illusion). According to them, 'expressing faith in the independent existence of the soul and the matter seprate from the existence of God is merely illusion. But when, with God as the only base, they fail to answer the so many philosophical riddles, they bring 'maya' to their rescue. It made Dr. Satyaprakash to declare, "without the help of the indescribable 'Maya', the new vedanta doctrine can not be sustained."

Pt. Ganga Prasad Upadyhaya referred to this neo-vedantic doctrine in a very intersting and simple manner in his big and small books alike. The non-dualists proclaim the world as merely an illusion and a dream. Hence Pt. Ganga-Prasadji argue, 'the farmer who is exercising his best energy in tilling the soil and sowing seeds, knows well that the farm is a hard reality. He knows that by sowing the seeds and pursuing tillage he will in the end get the true

harvest, not illusiory like a dreamt object. Some of our philosophers constantly sang of their philosophy of dream, but common people of the world turned a deaf ear to their preachings. This is all good because thus the work of the world goes on as usual on the lower strata of life. The spell of dream could grip only a few persons of higher position". (The World as we view it. Page-6)

"If the atoms (that constitutes the whole universe) possess a property to unite together, they will never depart i.e they will remain adhered to each other. On the other hand, if the atoms possess a property to remain disunited they will never come close to each other and hence nothing will come into existence, and the third possibility i.e some of them may be of uniting nature and the others of dis-uniting nature will lead them to produce a similar result. The atoms who will be in majority, will overpower the others and produce the effect they desired. To make the argument more clear, we can explain, 'if the atoms with the characteristics to unite are in larger number they will never allow the creation to dis-unite or destroy. Contrary, If the atoms with traits of disunity among them surpass the others in number, they will never allow the creation to come into existence.

The fourth probability i.e the equality of the atoms of both the types in the universe will

arise even a worse situation as their struggle and tension will only undo the effect of the other and will result in nothing positive.

In fact this universe was created, is being sustained and will be destroyed ultimately prove separately and as a whole as well that the cause of this creation, sustenance, and the destruction is some, live power'. (Astik vad)

Defence of the motherland, doing good to others and social reformation are the deeds of those who live the life, not of deamers. Those who believe that universe is a mere dream may better take rest in some solitary corner. Dreams come to him who sleeps. Sleeping men seldom work for the society. They cannot fight against injustice, falsehood, unchastity and wickedness. War against wickedness can be waged by the vigilant only. Pandit Gangaprasad Upadhyaya in his work 'The world as we view it' comments on this context as follows. "Similarly if all the hardships of life are a mere dream, then the best remedy is to wait for the moment that our eyes are open and we come into wakeful state". (Page. 7)

Wakefulness is the means for the happiness of individual and society. Knowledge, prosperity, wealth, health and all worthy things are achieved by those who are vigilant.

Political science remarks that 'eternal vigilance is the price of liberty.'

Song celestial or the Vedas say "let not prattling and stupidity rule over us"(Rig.8.48.14) without this, success in life cannot be achieved but how the dreamer can realise this!

Is it possible for the believer that if God only existed before creation to answer the question then why and for whom He created this universe? They seldom answer. Is this creation is for God or for others? If it is for Him what shortage came to His might? If for others who are they? The whole doctrines set up by these sects are baseless and petty due to this radical defect.

According to Islam and Christianity God is merciful. How He is merciful? Answer to this is borrowed from vedic religion. These non-vedic religions say that God created many useful things for us and for our sake He created this universe. Therefore He is merciful; but a question arises here and we need an answer for. For our sake he created, if so who are we? Form where we came? When God is the only existing and beginningless power before creation how the scratching for 'our sake' propounded into Him?

Celebrated philosopher Pandit Gangaprasad Upadhyaya writes:- "First create a hungry

soul, then let him cry of hunger and then provide food for him. Why all this fun ? Such a belief may be a pious musing but not a philosophy (Vedic philosophy page. 9)

One fundamental difference of Vedic religion from others is that it approves God as the central point. Soul has no greatness. Others under compulsion insensibly made themselves to admit the existence of the soul. They do not approve the freedom of the soul to do anything chosen. When the God of other religions create, the soul comes in between the creation and God, and enters the creation. Vedic religion believes in the separate existence of soul and matter. Their existence is not supported by God. God is the creator of the creation, not of the soul or the matter. In vedic philosophy soul has its own importance.

Those who are not believing in the independence of the soul to do any 'Karma' are unable to answer many doubts of their own. Once a persian poet sang:-

He created me in this ocean
full of waves like boa constrictors
And then He advise be keen
careful, may not wet thy clothes !

He made us to come into this universe and is it not foolishness to believe that He expects us to live a life without doing a sin ?

Monosoulism or Polysoulism ?

Neo-vedanta has many versions. The monism of Shankaracharya is different from that of Swami Ramathirtha. Rabindranatha Tagore and Dr: Radhakrishnan differ in their views on monism. A few of the advaitis are believing that soul is a part of God. A few others believe that soul itself is God. To a few, soul is the reflection of God. Vedic religion says that souls are numberless. A scholar wrote; "none doubts his own existence" This is a proof of individuality.

'Is there anyone other than I? Incidents of life prove polism. Matter, knowledge, pen, paper and reader are necessities to write. Intention of writing is to make others read what is written. The journey of life of all neither starts nor ends altogether. Actions are different. Means of action, character of action derivations of action are all different and in every respect one's life is never a copy of the other'. (condensed from the Darsana sangrah of Dr: Diwanchand)

Dr. Satyaprakash writes:- "In this world of action we start with difference, our rate of progress is different and consequently we die differently".

If soul is a part of Brahma why it lacks the qualities and attributes of God ? Soul has little knowledge while God is the possessor of all knowledge. If God Himself is soul, who sins?

If soul is God why there are worries, hate, anguish sins and agony in the world ? There is no answer with Neo-Vedantins. Without admitting the individuality of the soul the puzzle of the universe cannot be understood or solved.

Now a days acclaim of human rights and human independence is heard everywhere. All political leaders and parties daily sing the praises of liberty. Liberty to whom ? 'For mankind' is their answer. Everybody skate over for the liberty of mankind, but without accepting the individuality of soul all efforts for liberty are meaningless. Acharya Chamupati writes:- "An unduly forgiving God has nothing to prevent Him from becoming at times unduly tyrannous. The latter possibility is simply a corollary from the former presumption".



Chapter 4.

Sin and Its Yield.

Theorists say that one who follow them and their theories will not be punished for their sins. According to them heaven is for him who simply believes. All religions assure men that they will be relieved from sins. The assumption of Vedas on this matter is different. Veda says:- "He eats what he cooks". (Atharva 12. 3. 48 paktaram pakwah punara visati) A thorough and serious study of Vedas made me to assume that the greatest axiom of the universe is the theory of karma and its yield. You may call it the theory of action and its yield or the theory of karma-chakra or the theory of the cycle of action.

Let me quote Pandit Satyavrata Sidhanta Alankar. "The fundamental principle of the universe is the law of root and fruit. (root = karana fruit = karya) Everybody knows it. There is nothing without a root. There is no root which is fruitless. Which fruit has no root cannot be a fruit, and a cause which has not an effect is not a cause. This theory of physical cause and effect when adopted to metaphysics it can be termed "The Theory of karmaphala or action and its yield".

Everybody has propensity for action. What else could be the testimony for the theory of karmaphala? Even the laziest will be in some mode or other of action. Atleast he eats and sleeps. These are all actions. If karma theory is a myth none will have propensity to act. Saint Tulasidas sang:-

“Action is the saviour of world
He gets the fruit of what he plants.”

Song Celestial remarks:- ‘My right hand acts and my left hand is served with victory.’ (Atharva 7 . 50 . 8)

One will not be deprived of the yields of his action. Doing karma and not getting its yield is merely deciet. This is lawlessness and wantonness. Uprooting of decieting, lawlessness and wantonness is the vedic theory of action.

“No act can never fail to produce its result. Nor can any act produce anything but its true result. It is not possible to do a thing and escape from its result”.

Forgiving a sin is not admitted by vedic religion. This is one of the radical variations. Let us think over some other radical thoughts on the theory of the cycle of action.

We have stated above that other religions believe sins will be forgiven by repentance or by worshiping dieties. Vedas point out ways to escape from sin and not the method of escaping

the yield of the sin. Veda says:- *Pavitravantah parivachamaste*. (Rg. 9.7.33) "He who desires sanctity take refuge in the vedas." Yajur veda asks men to pray "Make me entirely righteous. *Mam puneehi Viswatah*. Version of this in the Atharva veda is "Lord ! to see you! make us righteous." "*Asmaan puneehi chakshase*."

In the Vedas sanctity and righteousness of mind, words and deeds is prayed for in thousands of hymns. In order to attain God vedas say that sanctity and righteousness are necessary and as well, by attaining God one acquires these two virtues. To elucidate the vedic doctrine a quotation from Satyarth Prakash of Maharshi Dayananda Saraswathi is given below.

Prayer and its yield.

Question:- Is it a duty that we should worship God ?

answer.- Yes.

Q: Will God in exchange of worship absolve the worshipper of his sins ?

A: No.

Q: Why worship then ?

A: Its object is different.

Q: What is it ?

A: *Stuti* or appreciation creates love for God and helps a man to reform his character by contemplating the character of God.

Prarthana or prayer creates humility
hopefulness, and confidence.

Upasana conduces to communion with
God and His REALISATION. (Worship
constitutes three things. Stuti or appre-
ciation of the attributes of God. *Prarthana*
or prayer i.e. beseeching God for certain
things such as wealth happiness etc. *Upa-
sana*, proximity or realisation of God, Swa-
mi Dayananda uses all these three words
when he refers to worship. Stuti *Prarthana*
and *Upasana* has become a proverbially
joint phrase for all the implications of the
word "worship". (G. P. Upadhyaya)

Maharshi continues:-

Q: Will God forgive the sins of His devotees ?

A: Never. forgiving sins will make God unjust,
because the act of forgiving deprive God
His attribute justice; and as a result every-
body will become great sinners.

Quoting from Song Celestial or the Words
Divine and the works of Maharshi Dayananda
Saraswathi it has been elucidated that vedic
religion urges to quit sins and the path of sin.
Vedas never assure that one will be relieved
of the fruits of his sins by worship, prayer or
adoration. One is indulging continuously in
demonish activities and if he is not getting the
punishment for his wickedness what else could

be wantonness and injustice in this world? Refusing the rights of others, doing deeds unauthoritatively by inexperienced and inept persons is called wantonness.

While Vedas accepting the theory of action and its yield, those who are not accepting this theory deceived themselves by telling lies like "God is always with His devotee, He forgives the sins." Maharshi Dayananda Saraswati insists on the fact that the results of adoration are reformation in one's character conduct and activities, pridelessness, enthusiasm and joy and getting help from Almighty. He guided mankind to the path of glory, self making and self development. This is the original incantation for achieving universal peace. Vedas say that "*Viswasya mishato vasee*" "the whole universe is in His subjection" One persian poet wrote "do not look at this sinner, look at His mercy" This malignant and vile mentality caused the decline of countless persons. This mentality never allowed to blossom up self respect and the thought of self reformation in the hearts of thousands. What is the use of creating self respect and ambition for self development if God is there to forgive all sins? This way of thinking caused the destruction of our concepts of good conduct. Depending on the mercy and the attribute of forgiving sins of God, mankind dispensed with the habit of self respect also. Both this and the other world were spoiled.

Maharshi Dayananda Saraswati kindly helped to remove the illusion that God is merciful. He will forgive our sins. He wrote that God is not only merciful but also justiciar. Justice and mercy are not contradictory attributes. Maharshi writes. Both are of the same use. One must get punishment appropriately to the bad deeds done by him. This is justice. If the guilty is not getting proper punishment, there fades mercy. Saving the guilty from sins by giving proper punishment is mercy. Saving others from the sinner is also mercy. So mercy and justice has slight difference only. God is merciful, so the sins will be forgiven is merely a false notion. God is justiciar also.

Independent Soul

Soul is independent to act. This is a principal doctrine of vedic religion. Non-vedic religions are of the belief that soul is not independent to act; but when thoroughly observed they also are compelled to depend on the vedic doctrine. In all languages on the earth the two words good and bad are being used. All religionists use these words. If the soul is not free to act, then the question arises that how can we classify good and bad? If the soul is not free to act even a prophet cannot be called good. If those prophets and saints are good what is their greatness in being themselves good? If the house I built is

beautiful the credit of it will not go to the bricks. The beauty of the bricks is given by its maker. The house is beautiful because of its constructor. Likewise glory of the prophets goes to their creator.

Vedic religion, by accepting the theory of soul's independence instigates mankind to live and lead a responsible life. Follower of the Vedas holds himself responsible for his deeds. He is not willing to run away from the responsibility of his own activities. Doing something at one's own will and making God or Devil responsible for it is merely cowardice and this irresponsible behaviour is not accepted as reasonable by the follower of vedic religion. Responsibility and freedom is the spirit of the assumed duties pertaining to vedic philosophy. The code of behaviour and the penal codes of the whole world is based on this universal principle of the vedas. Is this not the practice generally in the courts, that one is punished when found guilty ? Non vedic religionists may or may not believe in the theory of the independence of soul, but the nation in they live constitutes punishment for the crimes they commit. A moslem poet, realising the quintessence of Vedic Dharma makes a repartee on Islamic philosophers.

"I like to laugh at these naughty men
who are doing evils and curse the devil for."

Doing bad deeds and making others responsible for it, is not at all a proper behaviour.

In Christianity and Islam soul has no independent individuality. Therefore freedom to act was not allowed to them. Hindus who are not following Vedas are also under the false notion that "everything is done by God". I think that this belief in Hinduism, originated around fasting, pilgrimage and penance constituted by the priests. The second reason for this belief is neo vedanta. Fasting, pilgrimage and penance and other beliefs related, prove that God can reward a sinner, transfer one from the hell to heaven and vice versa. If it is so the independence of soul to act is a mere deceit. If one deserves heaven by means of fasting, if the life time of husband can be improved by the fasting of wife, if bathing in rivers and ponds washes away sins and is worthy to receive favours, then the freedom of the souls to act has no importance at all.

In neo-vedanta even the existence of soul is not accepted. So the question of its independence does not arise. Pauranic singers usually sing, "If anything spoiled, it is yours, not mine my Lord!"

Swami Vivekananda preached truth and the message of valour and strength but from the incident narrated below it becomes clear that he also was not completely warded off from the

influence of pouranic teachings. This is being quoted from 'Vivekananda Charit' written by Mr. Satyendra Majumdar (Hindi translation fourth edition page 411) 'When Swamiji went to Ksheera Bhawani on the 30th of September he gave the instruction that none of his deciples should follow him. Sitting in front of the sacrificial fire he was meditating. It seemed that he was immersed in the meditation of Mahamaya. At that time when he saw the decayed remains of a temple in front of him he thought that "when Muslims destroyed this temple, whether the Hindus were not able to defend it? If I were there at that time even by dedicating my life I would have saved this temple of mother goddess, some how or other I would have saved this temple from perish. All 'on a sudden he heard the words of God, his ears were filled with the words of lovely abuses by mother..... She told him 'If Muslims attacked my temple and profaned the idol, what is your business with it. You save me and I protect you.'

The following day when Swami Vivekananda decided to reform the temple even by taking donations and alms from others words of goddess again came to him. "If it is my will, do you think that I cannot construct a seven storied temple in gold? This temple is lying perished due to my will." This incident perished the pride of that Karmayogi", the auther writes. Let this be anything, but such thoughts help

the growth of wickedness. When mother goddess insults herself who else can be called sinner and unjust ?

x

x

x

Sikh faith and the teachers of that religion accept the vedic principle of the independence of soul to act.

Japji says "fruit of thou act thou should eat. Thou will get for the deed and thou must eat what thou sow." (Mahala 1. Sabda 6) what is sown must be reaped" (Mahala 4 Sabda 54) Despite of all these, followers of Sikh faith recite the tune of neo-vedantins. "Man has no hand at all. It is He who acts." This thought will never help a nation to grow, but to fall only. Maharshi Dayananda clearly wrote in his Satyarthaprakash the following words:- "A man disobeys the order of God to do one's best, will never be happy" (Chapter 7)

Vedas the knowledge of God proclaim "*Kritam Smara*" (Yajurveda 40.15) "O man! memorise what thou did" *Jambhayaata Anapnasa* (Rigveda 2. 23. 9) "He perishes who is inactive"

Appreciating the greatness of karma Vedas say:- "*Akarma Dasyuh*" (Rigveda 10.22.8). 'Inactive is a demon', Veda continues:- '*Sukarmanah surucha*' (Atharva 18.3.22) which means that "He will be acclaimed who is doing

good deeds." It is clear from these hymns vedas approve the freedom of souls to act. According to Vedic religion path of glory and prosperity is open to all. Atharva veda says *Ito jayato vijaya sanjaya jaha'* oh soul ! Let here be victory to you, there also, and at everywhere." (8.8.24) A few people believe that the orthodox view point on destiny, 'His will' and God's decision are equal to the vedic doctrine of karma philosophy. This notion is wrong. Swami Samarpanananda Saraswati a great scholar of Vedas writes in his book entitled '*Kaya kalpa*' or 'Rejuvenation' the following. "Belief in destiny is the enemy of karma philosophy."

"The greatest enemies of God are the believers of destiny. They generally forget that, God who created us with distinction in special circumstances would have given direction and power to act suitably and wisely. Hands, legs, eyes, ears, nose and above all, head were the priceless wealth given by Him with an intention to fight with destiny successfully. Vedas say *Dooshiya dooshirasi hetya hetirasi menyamenirasi aapnuhi sreyaamsam. Atisamam krama* which means Thou art the destroyer of destructive weapons, thou art the powerful spoiler of the corrupt, thou art the great thinker on thoughts. Arise ! keep them behind, those who are in your row and join that now ahead!" (Atharva 2.11.1)

Great sage Panini, who wrote *Ashtadhyayi*, condensed the quintessence of the Vedic theory of karma in an aphorism "*Swatantrah karta*. Doer is he who is independent, dependent can never be a doer."

Sometimes there may be none who believes in the independence of soul to act. Whether they believe it or not, this vedic doctrine is being copied in day to day life. "I did that." We use this sentence daily. While giving verdict in the court the justice is emphasising on the truth hidden in the aphorism of Panini; "*Swatantrah Karta*."

Generally an argument is being put forth that when this life is the result and reflection of previous life, where is the independence to act? Moreover we are slaves of circumstances. If our rights and place in this world were pre-imposed and decided, what could have been done by us? Dr. Gokul Chand Narang, a famous scholar of Vedic philosophy writes:-

"Rain comes down from the clouds and we cannot stop it but we can escape being drenched if we carry an umbrella or take cover. An arrow once shot cannot be recalled but one can avoid being hit by, taking cover or opposing a good shield against it. In the same way the effect of our past karma is inevitable, but the virtuous energy displayed in this life can, if

enough, successfully ward it off or mitigate it. Opportunity, in fact series of opportunities are available to us"

Circumstance and Conscience.

Swami Samarpanananda Saraswati was quoted **above**, he writes in Kayakalpa or Rejuvenation that, "Behind the curtain of circumstances, throughout the world, the responsibility and cause of even the most terrible offence is being casted up on 'circumstances'. The place which destiny, luck, and fortune and nemesis took in past is accorded to 'circumstances'. This circumstance is the wonderful harness of the lazy people of this century". Swamiji continues:-

"Where conscience is healthy, peace and pleasure reside there, where circumstance is mighty, there take shelter injustice, offences, crimes and worries. Therefore our principal aim must be at the reformation of our conscience".

Vedic Optimism.

The Greatest of the modern vedic philosophers, Pandit Gangaprasad Upadhyaya writes:-

"Thus Vedic philosophy is always optimistic. It helps us in always hoping for the better. No eternal hell. No eternal heaven. No eternal doom, the door of bless is always open". (Vedic philosophy page 14) Here we must not forget

that vedic philosophy insists on the return from salvation. Maharshi Dayananda Saraswati logically reasons this principle very clearly by the argument "which has beginning must have end". "Which is made, will perish." "Which is perished, was made".

There cannot be unlimited reaction for limited action. So the soul returns after enjoying the fruit of salvation. "The law of karma thus does not do away with free will but constitutes the charter of freedom". Likewise, we see that the theory of karma and its result never negates the free will of soul to act, but it is only a propaedeutical.

Philosophical View Point.

"*Karthum akarthum anyatha karthum*" soul can do if it wills, or cannot, and can do other wise at will." Ethics is related to the deeds of the soul only. If the soul is not free to act, ethics will have no place in this world.

Charles Darwin introduced the theory of natural selection. Pandit Gangaprasad Upadhyaya writes:- Natural selection is a dignified name for struggle for existence or survival. The struggle lies in selection, rejecting the unfavourable and letting live the favourable. (Philosophy of Dayanand Pp 333)

"All selection implies struggle, an effort to choose out of two or more things". (ibid Pp 333)
It is clear from this, that what ever is the view point to perceive human life, the principle of the freedom of soul to act is to be accepted.

Morality and immorality.

"If it is so, then there is no distinction between a moral being and an unmoral being, between a virtuous man and a sinner" (ibid Pp 389)

To day human society is raising slogans against wealth suckers. Almost all of the nations in the world give assurance against this, constitutionally to their citizens.

This is the motive of the theory of Karma. Freedom to do karma is the radix of the the principles of morality and freedom. Let me quote another scholar: "Just as we deem it a charter of freedom that one cannot in law be robbed off the fruit of one's labour, the law of *karma* is the magna carta of free will".

"The universe with its beauties and laws and harmonies is nothing to idiot mind caged in matter". (Gurudatta Vidyarthi)



Chapter 5.

Systematic distribution of Reward for action

Corollary of the principle that soul is free to act, is that it is not free to take its rewards. The quintessence of *Gita* is we are privileged to act but not to take its reward. It is God to reward. Maharshi Dayananda Saraswati writes on this problem in his *Satyartha Prakash* or Light of Truth:—

Question: Is the soul free or dependent ?

Answer: "It is free in the performance of its duties but dependent on God's government for the fruits of its actions."

Maharshi, while enlisting his beliefs and disbeliefs in the end of "Light of Truth" comments:— "The soul is free in (doing) its actions but 'dependent' on the law of God in the enjoyment of their fruit. Similarly God is free in doing all righteous acts."

"Therefore the soul is free in doing the deeds which are within its power, but when it had done them it becomes bound by God's government to enjoy fruit." (Chapter VII)

Although other religions did not approve the theory of 'systematic reward of action' there are comments in Quran on this inviolable law. These

religions did not approve the philosophy of *Karma* as a system or law. How they can approve? If this is approved, the spectacular wonders and miracles shown by the founders and prophets of those religions will not exist as a sign of greatness and divinity. If so, anti-vedic religions will have to vanish out themselves.

Quran mentions, then and there, about the reward and punishment twice or thrice for the karma, one did. Followers of those religions are not accepting the theory of systematic reward for action, is clear from this. Everything depends on God, according to them.

Vedas proclaim:-

'*Savita Satyadharma*' The constitution of God's creation is true. (Atharva 1.4.1) '*Satyam brihad Rithamugram*' Truth and system are the main pillars of the science of ethics and society. Vedas repeat the affirmation:- "*Madhu vata ritayate madhu ksharanti sindhavah madhveernah santvooshadheeh.*" i. e. wind, rivers and medicinal herbs are the pleasure giving things only to those who are following the '*Ritha*' or the system of God.

The following mantra of Rigveda gracefully shows that with what irrevocableness is Vedic dharma believes in the inviolable laws of God. "*Om sooryachandramsau dhata yadhapoorvamakalpayat. Divam cha prithiveemchantareeksha mato swah*" i. e. just as God made the sun, the moon, the heavens

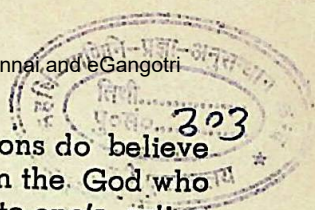
the earth, atmosphere and other necessities of life in previous cycles the same has He made in this cycle also. (X. 190)

Vedic dharma believes that this creation is beginningless cyclically. Creation begat annihilative dissolution and this begat creation. This system is endless. The constitution of God's creation is the same, in this cycle and in other cycles. God is not violating His laws.

Dr. Satyaprakash writes:— "Perhaps lawlessness would have gone more against the theistic conception than the existence of law" Vedic religion accepts system as the beauty of this universe. Religionists approve miracles as the proof for the divine powers of an individual. Pandit Chamupati writes:—

"Intellectually poor people construct their religion on miracles. It is only natural. Religion hints at that which is beyond sensual comprehension. The main subjects of religion are God and soul. (Wonders of Rishi Page 1)

Maharshi Dayananda did a great service to mankind by inviting the attention of men to the inviolable system and law of God. This is one of his great gifts to mankind. Knowing the vital part and internal meaning of the doctrine of '*Karma*' the words written by Maharshi "dependent on the law of God" is very significant.



Jainism and some other religions do believe in the system of creation but not in the God who is the giver of rewards according to one's action or the governor of this universe. Once a few people told Dr. Einstein the great scientist, that this universe simply moves itself and it has no mover. The great scientist answered: "That nonsense is not merely nonsense. It is objectionable nonsense." You may kindly compare these words of the scientist with the following vedic hymn.

*"Ritam cha satyam chaabhidhat
tapasyodhya jayata"*

"At Thy behest and will the law of nature and the matter enters the creation." None of the scriptures mentioned about this rita or law and order and its greatness as in the Vedas, the holy scripture of mankind.

It is the kindness of Maharshi Dayananda, that he sacrificed everything for the correct interpretation of Vedas. Another one among his priceless gifts is the philosophical aphorism "Dependent on the Law of God" given by him. This aphorism enlightens truth. The great scientist Einstein also expressed the same truth in his words quoted above.

Belief in the inviolable law of God makes a man optimist, responsible, manful and progressive. If we are not trusting the system and law of creation what scientific research can we do? It is

indeed hopeful, that none, irrespective of his religion believes, in the lawlessness of creation. If the laws and orders of the creation begin to rupture, getting rewards for our actions will become a matter of indecision. This indecision will make a man disappointed, desperate and lazy. Inactiveness will rule over and as a result the world will doom in sorrow and poverty. Pandit Ganga Prasad Upadhyaya writes:—

“Every thing depends upon chance. What ever happend in the past was due to chance. What ever is happening in the present is by chance. And whatever will happen in future will depend on chance. Such mentality offers no incentive to man. It makes a man lazy, irresponsible and reckless. (The world as we view it Pp 147)

Vedic dharma is against 'chance'. This is one of the radical variations of Vedic dharma from other religions.

Pandit Chamupati in his book Vaidic sidhant or Vedic principles writes on this view:—

“If this life is only a chain of accidents, why one would do good deeds? He will get only what God decides or the nature presents. There is neither brevity nor intellect in such a notion.”

Why Souls Commit Sins?

Generally it is asked, why souls commit sins? Why God is not withholding us from sins?

It is stated earlier that Vedic dharma approves the fact that soul is independent to commit any act, hence no question of withholding by God arises. God has given knowledge to mankind, enlightened in the form of Vedas in order to ascertain good and bad. All pervading God, who pervades our mind also, illuminates our mind and intellect to follow the path of righteousness and to discard everything not righteous. If soul is committing sins even then, why God should stop it? He will punish the sinner systematically. In the examination hall if the student writes wrong answer the examiner will not stop him because the knowledge to answer was given to him previously. No religionists answered to this question of "why sins?" They believe the soul is created by God. If it is the creation of God, why he made it to commit sins? Maharshi Dayananda gives an attractive answer, "Though soul of man knows what is true and what is false, because of its obstinacy, greed and ignorance leaves truth and accepts false to gain what it aimed at" Veda also says:-

"Kratvah samaha deenata prateepam jagama suche. Mrila sukshatra mrilaya." i. e. soul because of its distress, weakness and ignorance deprives out of the path of action.

This hymn answers the question, why souls commit sins. This answer is a radical gift given by Vedas to the arduous problem of philosophy. Only after knowing this secret of religion, we will be able to reform ourselves and the world.



Our Other Publications

◆ **VEDIC PRINCIPLES** ◆

IN A NUTSHELL

by Narendra Bhooshan.

Price Rs. 2.00



● **Maharshi's
UNITARIANISM.** ●

Translation of 'Maharshi Ka Iykyavad'
by Prof. Rajendra Jigyasu. M. A.

Translated by Narendra Bhooshan.

Price Rs. 2.00

Publishing Shortly:-

Book your copies with

Ashok Arya

Arya Yuvak Samaj

Abohar

Punjab.

V. S. P. Publications

Inspiring Books ?

Are You in need of ?

Just write to :-

**ARYA YUVAK SAMAJ
ABOHAR
PUNJAB.**

and quench your thirst for knowledge.

